1r Métraux--260 E-5 (1929) 1930 SF10 Chiriguano SF10

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Plate LXIX

/See p. 264 for caption./

1: Métraux--264 E-5 (1929) 1930 SF10 Chiriguano SF10

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/Caption: for Plates LXI-LXXI, pp. 252-262 cont./

LXVII Incised, pyrographed, and painted calabashes. Prov.: 1, Caratindi (Igũembẽ): 2 and 6, Machareti: 3, Tiwiraiti: 4, Tintapaw (upper Pilcomayo): 5, Caipipendi. Remarks: On No. 3, more or less deformed numbers. Calabash No. 4 is painted, pyrographed, and incised. (Nos. 1-3 and 5 /sic/ = 1/?; 4-5 /sic/ = 1/5 approximate nat. size.)

LXVIII Incised and pyrographed calabashes. Prov.: 1, Ñawirenda; 2 a and b, Caratindi (Igũembẽ Valley): 3 a and b, Yumbía; 4, Ibopeyti. Remark: On No. 3 a and b a very stylized bird has been represented. (Nos. 1-3 = 1/2; 4 = 1/3 approximate nat. size.)

LXIX Pyrographed and incised calabashes. Chiriguano. Prov.: 1 and 3, Caipipendi; 2 and 4, Machareti; 5, Tiwiraiti (upper Pilcomayo); 6, Ñawirenda (upper Pilcomayo). Remarks: Calabash No. 1 is decorated with a series of engraved numbers going from 1 to 10; Calabash No. 6 with motifs clearly European in inspiration. (Nos. 1, 3, 5, and 6 = 1/2; 2 and 4 = 1/3 approximate nat. size.)

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LXX Incised and pyrographed calabashes. Chiriguano. Prov.: 1 and 4, Tarairi; 2, Machareti; 3, Caipipendi. (Nos. 1 and 2 = 1/3; 3 = 1/2; 4 = 1/3 approximate nat. size.)

LXXI Painted, incised, and pyrographed calabashes. Prov.: 1, Ivu; 2, Igũembẽ; 3 and 4, Caipipendi. (Nos. 1-3 = 1/2; 4 = 1/3 approximate nat. size.)

/229 cont./

304 759 881 same operation, because he never takes one alone. There must always be two, four, six, eight, or ten (2).

2. In a town of 30 or 40 families there was usually never any lack of boys of the same age. The number of the boys to be pierced should [801] never be an odd number: superstition and nothing else.

304 881 The boys appear for the operation on the designated day, led by their fathers and mothers. Meanwhile, other curious [985] persons gather there, men, women, boys, and girls, to see [114] and /230/ attend this solemn act, which, as I have learned, is not preceded by any day of fasting; thus what certain writers have said in this regard is wrong, as is the rest that refers to the person who does the operation, for whom the qualification of being an Ipaye, sorcerer, is not required for the imposition of the tembeta.

Before beginning the operation the surgeon authoritatively addresses those who are to be men, telling them to be valiant and strong in their pain, without letting their moans be heard or crying, because these are not the signs of a brave man, of a man who wears the tembeta, which is the sign of virility, of [195] a man who must be able to face the dangers of war. Finally, he orders them that it is time to give up the ĕ, ĭ, ŭ in their answers, and in its place he orders them to replace it with Ta.

When this brief and eloquent discourse is over, the first boy stretches out on the ground or on a cot, and in order to give himself courage he says in a vibrant voice, Che rani tayicutuca, may I be the first to be pierced, words which are greeted by the gathering with jubilation and at the same time with wonder, since they already know the pain that he is going to suffer (1).

[195] [193] 1. The Chiriguano Indian also uses the imperative to order himself, that is to say, his verbs still have the first person of the imperative mood, which indicates considerable arrogance.